In the name of Allah, the All- Merciful, the Very- Merciful

HUMAN BEING: A DISTINGUISHED CREATURE

Written By:

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TRANSLATOR'S NOTE

First of all I thank Allah Almighty for blessing me with the opportunity to undertake this noble task. At the same time, I express my gratitude to Moulana Muhammad Shakaib Qasmi, the director of Hujjatul-Islam Academy who entrusted the task to me.

Hujjatul- Islam Academy is the research department of Darul Uloom Waqf Deoband. One of the main objectives of the Academy is to translate the books written by the Deobandi scholars into English. The book I was assigned to translate was '*Insaniyat ka Imtiyaz*' authored by Hakeemul Islam Maulana Muhammad Tayyab (ra), the ex-rector of Darul Uloom Deoband which, by the grace of Allah, has finished.

Being this my first effort, I do not claim close fidelity to the original. There may be some errors of diction and linguistic shortcomings. The readers are, therefore, humbly requested to be frank in expressing their critical views, so that the flaws be fixed and shortcomings put right in the subsequent editions.

May Allah make this book eminently successful in its noble mission! Ameen!

Muhammad Javed Qasmi
Haque Education &Research Foundation (HERF)
Kanpur

PUBLISHER'S NOTE

Hujjatul Islam academy was established with the sole purpose to disseminate the visions and ideologies of the founder of Darul Uloom Deoband, Imam Muhammad Qasim Nanautavi; as well as to introduce fairly his great spiritual movement, Darul Uloom Deoband and social, religious and educational contributions of all the visionary scholars of the movement, like the renowned hadith scholar Maulana Anwar Shah Kashmiri, Hakeemul Ummat Maulana Ashraf Ali Thanvi, Shaikhul Hind Maulana Mahmood Hasan Deobandi, Allama Shabbeer Ahmad Usmani, Hazrat Maulana Muhammad Ahmad and Hakeemul Islam Maulana Muhammd Tayyab (May Allah have mercy upon them!). All those bearing the title of *Qasmi* and the *Qasmi* family in particular, shoulder the responsibility to let the world recognize these luminaries and be aware of their valuable contributions to the world.

Each generation of this family offered huge sacrifices and cooperated in all the ways possible to reinforce and revive the 'Darul Uloom Movement' launched by the family father Imam Muhammad Qasim Nanautavi. Hence, the establishment of Darul Uloom Waqf to resurrect the movement and retain its spirituality, puts forth fair evidence of great endeavour of the Qasmi family.

Research department of Darul Uloom Waqf aims at getting the students close to the *Qasmi* ideology and develop among them a flair for research, translation and adaptation of the scholarships contributed by the *Deobandi* scholarsinto various languages to benefit a wider range of people.

The book 'HUMAN BEING: A DISTINGUISHED CREATURE' is the English translation of a scholarly and wise piece of writing by Hakeemul Islam Maulana

Muhammad Tayyab. It has been translated by Maulana Muhammad Javed Qasmi, my colleague and teacher at Haque Education and Research Foundation Kanpur. In the translation, it has been fully insured that essence of the original be captured without missing any idea. Translation is simple and readable. Good effort has been made to put forth a good piece of work.

Seminar on the life and contributions of Hakeemul Islam Maulana Muhammd Tayyab was basically held to recompile and edit his scholarships which were earlier in form of scattered essays and articles; books and speeches. The job was done to a greater extent, but scope of its benefit was limited to Urdu-knowing readership, being the work available in Urdu only. People who did not know Urdu remained unaware of these pearls of wisdom. The universal nature of his work demanded that it should be disseminated beyond the barriers of languages.

Hujjatul Islam Academy has embarked upon the noble mission. Translation in English and Arabic preferably has started and first book of the series is in your hand.

May Allah make the academy successful in its initiatives and useful for Ummah!

Muhammad Shakaib Qasmi
Director:
Hujjatul - Islam Academy
Darul uloom Waqf Deoband

Foreword

Khateebul Islam Hazrat Maulana Muhammad Salim Sahab

Allah Almighty bestowed upon Hazrat Maulana Muhammad Tayyab (r.a.) different types of abilities and gave him command over various sciences. To express them in an effective way, He also gifted him with a special style, method and language. It is clearly manifested in all his writings and speeches. The topics which he wrote about discussed them in a detailed and satisfactory way.

While expressing his thoughts Hazrat Hakeemul Islam seeks evidences from the Qur'an and hadith to support his stand, mentions the basic matters along with the minor issues and surrounds the general rules along with its minor details. Research coupled with wisdoms and secrets behind any commandment, simple but attractive language, ability to present the most difficult topics in an easy way, deep insight in both the old and the new, making logical arguments along with presenting evidences from the Qur'an and hadith, examples which touch the heart, explaining any point through faith refreshing narrations, scholarly caution on each step, fairly conducted research, mystic realities, advices full of wisdom, a precious treasury of colourful series of knowledge: these are some other features of his writings and speeches. The audiences never feel unsatisfied, instead they complain about his inability to grasp and digest.

Among the topics which Hakeemul Islam wrote about penned down **"HUMAN BEING: A DISTINGUISHED CREATURE"** assumes great significance. The book makes a good, thought-provoking and informative reading. Just an

introduction to the book and some comments cannot manifest its distinguished features and multi-dimensioned qualities.

I feel heartily pleasure while writing that Maulana Shakaib Qasmi, manager Hujjatul-Islam Academy, Darul Uloom Waqf Deoband is publishing the English translation of this very significant book from Hujjatul-Islam Academy. It will enable the English knowing people too, that they benefit from this book. If Allah wills, this will also pave way to other books of Hazrat Hakeemul Islam being translated into English. It will surely extend the scope of benefitting from these books, Insha Allah.

Maulana Mohammad Shakaib Qasmi was preparing to publish the biographies of Hazrat Hakeemul Islam and his father (also my great grand-father) Hazrat Maulana Muhammad Ahmad (r.a.), the fifth rector of Darul Uloom Deoband. Now, by the grace of Allah and due to his immense efforts both the books titled "Hayaat e-Tayyib" and "'Aks e-Ahmad" have been published from Hujjatul Islam Academy in a standard and attractive layout. I hope that as a result of Shakaib's academic and research activities our dream of translating other books of Hakeemul Islam (r.a.) and transforming views and thoughts of Hujjatul Islam Hazrat Maulana Muhammad Qasmi Nanawtawi (r.a.) into other world languages, including English and Arabic, will be fulfilled. I pray Allah that He accepts the endeavors of dear Muhammad Shakaib and enhance his abilities.

Muhammad Salim Qasmi
Rector Darul Uloom Waqf Deoband
15/06/1435 A.H.corresponding to 16/04/2014 A.D.

Preface

وَ عَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰٓىٕكَةِ ۙ فَقَالَ اَنْۢبِـُٔوْنِیْ
بِاَسْمَآءِ هٰۤؤُلَآءِ اِنْ كُنْتُمْ صٰدِقِیْنَ ﴿۳۱﴾ قَالُوْا سُبْحٰنَكَ لَا عِلْمَ لَنَاۤ اِلَّا مَا
عَلَّمْتَنَا ؕ اِنَّكَ اَنْتَ الْعَلِیْمُ الْحَكِیْمُ ﴿۳۲﴾ قَالَ یٰۤاٰدَمُ اَنْۢبِئْهُمْ بِاَسْمَآىٕهِمْ ۚ
فَلَمَّاۤ اَنْۢبَاَهُمْ بِاَسْمَآىٕهِمْ ۙ قَالَ اَلَمْ اَقُلْ لَّكُمْ اِنِّیْۤ اَعْلَمُ غَیْبَ السَّمٰوٰتِ وَ
الْاَرْضِ ۙ وَ اَعْلَمُ مَا تُبْدُوْنَ وَ مَا كُنْتُمْ تَكْتُمُوْنَ ﴿۳۳﴾ وَ اِذْ قُلْنَا لِلْمَلٰٓىٕكَةِ
اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْۤا اِلَّاۤ اِبْلِیْسَ ؕ اَبٰى وَ اسْتَكْبَرَ ۗ وَ كَانَ مِنَ الْكٰفِرِیْنَ ﴿۳۴﴾

"And He taught Adam the names, all of them; then presented them before the angels, and said "Tell me their names, if you are right". They said, "To you belongs all purity! We have not knowledge except what you have given us. Surely, you alone are the All- knowing, All-wise". He said, "O Adam tell them the names of all these". When he told them their names, Allah said, "Did I not tell you that I know the secrets of the skies and of the earth, and that I know what you disclose and what you conceal". And when we said to the angels, "Prostrate yourself before Adam!" So, they prostrated themselves all but Iblis (Satan).He refused and became one of the infidels".(Al-Baqara,2:31-34)

Before interpreting the verse, let me pen down an introductory note that will help to make the essence of the verse simple and easily understandable.

Allah Almighty, the Lord of the universe, created the universe and supplied all that required to furnish and

decorate it, with provision of everything needed. He spread the earth as a bed, as He says in the glorious Qur'an:

الَّذِىْ جَعَلَ لَكُمُ الْاَرْضَ فِرَاشًا

''He made the earth resting place'' (Al-Baqarah,2:22).

He encamped the sky on the earth and made it a safe roof, as the glorious Qur'an speaks:

وَجَعَلْنَا السَّمَآءَ سَقْفًا مَّحْفُوْظًا ۚ وَّهُمْ عَنْ اٰيٰتِهَا مُعْرِضُوْنَ ۝٣٢

''And we have made the heaven a safe roof''. (Al-Anbia, 21:34).

And with the ceiling, we hanged the chandeliers to keep the ambience of the place illuminated. The Qur`an says:

تَبٰرَكَ الَّذِىْ جَعَلَ فِى السَّمَآءِ بُرُوْجًا وَّجَعَلَ فِيْهَا سِرٰجًا وَّقَمَرًا مُّنِيْرًا ۝٦١

"Blessed is He who has placed big stars in the heaven, and has placed therein a great lamp (the Sun), and a light showering moon". (Al-Furqan, 25: 61)

Then He ornamented the heaven with stars; as the following verse of the holy Qur'an mentions:

اِنَّا زَيَّنَّا السَّمَآءَ الدُّنْيَا بِزِيْنَةِ ِۨالْكَوَاكِبِ ۝٦ۙ

"Verily we have adorned the heaven with big stars for beauty''. (As-Saaffat, 37:6)

Then He spread the earth as a wide food serving sheet, whereon He grew a variety of corns, vegetables, fruits, foods

and medicines with various tastes and flavours; sweet and sour, salty and bitter. The Quran says:

وَهُوَ الَّذِیٓ اَنْزَلَ مِنَ السَّمَآءِ مَآءً ۚ فَاَخْرَجْنَا بِهٖ نَبَاتَ كُلِّ شَیْءٍ فَاَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ
حَبًّا مُّتَرَاكِبًا ۚ وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَّجَنّٰتٍ مِّنْ اَعْنَابٍ وَّالزَّيْتُوْنَ وَالرُّمَّانَ
مُشْتَبِهًا وَّغَيْرَ مُتَشَابِهٍ ؕ اُنْظُرُوْٓا اِلٰی ثَمَرِهٖٓ اِذَآ اَثْمَرَ وَيَنْعِهٖ ؕ

"It is He who sends down water (rain) from the sky and with it we bring forth vegetation of all kinds, and out of it we bring forth green stalks, from which we bring forth thick clustered grain, and out of the date-palm and its spathe comes forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar (in kind) yet different.(Al-Anaam,6:99)

To enliven and get these edibles cropped up, He sent watering winds, as He says in the Qur'an:

وَ اَرْسَلْنَا الرِّيٰحَ لَوَاقِحَ

"And we send the winds fertilizing (to fill heavily the clouds with water)''. (Al- Hijr, 15: 22)

Besides, spreading earth as bed and making it a source to food articles, He made it for you a path to walk on.

وَاللّٰهُ جَعَلَ لَكُمُ الْاَرْضَ بِسَاطًا ۙ﴿۱۹﴾ لِّتَسْلُكُوْا مِنْهَا سُبُلًا فِجَاجًا ﴿۲۰﴾

"And Allah has made for you the earth a wide expanse, that you may go about therein in broad roads''. (Nooh, 71: 19,20)

Creation Plan of the Universe

In a nutshell, Allah Almighty created the universe in the form of a marvelous building and a magnificent castle, wherein He provided with conducive environment to live, work, sleep, eat, drink and all that man needs to do. With such a unique design and special structure, the world itself proclaims that, undoubtedly, this home equipped with all necessities of life has been meant to be inhibited by a person in need. It is self-evident that home in itself is not a main objective; rather it is built up for someone to settle down. And again it is not built for an ordinary settler, but for the one who can potentially exhaust the life resources found here in abundance, and tidy up the place making a mark of his presence; for a home without residents is no less than a desolate place. When we observe the happenings and actions taken on purpose in the world, we conclude that the sensible and wise creatures living in the world can be categorized only into four types.

Sensible Creatures

1. There are animals with hundreds of species like horse, ass, ox, goat, parrot, starling, lion, wolf, snake, scorpion, beasts and birds etc.

2. Djinns, the creature invisible to mankind, but perceivable through the traces. On the racial ground, they are divided into clans and tribes.

3. Angels, who, being heavenly and ethereal, cannot be seen; but are perceivable through traces and have nothing to do with gender and reproduction.

4. There are human beings living in every part of the globe and busy with their lives.

Only these four types of creatures have been given a certain level of sensibility according to their natural frame designed by the Divine will, and deserve to be worthy successors and rightful residents of this worldly abode. They enjoy rights conferred on them by the Lord of the universe. Nobody is entitled to deny them their rights. They have full freedom to manage whatsoever required in life, like food, house, clothes and other accessories essential for a smooth living. Preferences and requirements may differ as per the natural bent of the creature. If somebody anyhow tries to deny due rights of others, no doubt, he is a culprit and deserves penalty.

Protection of Animal`s Rights in Islam

Islamic Shariah has well taken care of animal rights the same way as it has protected human rights. It is narrated in a Hadith that once a camel came to Prophet Muhammad (pbuh) crying bitterly with tears rolling down. The camel put its head at the foot of the Prophet Muhammad (pbuh) and kept on crying. The Prophet (pbuh) called its owner and said, “The camel complains that you overload him.” He replied, “O, Prophet, it is right. I am sorry to commit such a bad deed. Now I repent and shall never repeat the same.” (Abu Daud)

Some Companions of the Prophet Muhammad (pbuh) caught nestlings while their mothers were hovering overhead fretfully. The Prophet (pbuh) got them freed and said, “Why do you rob their freedom and hurt their mothers?”(Abu Daud)

Prophetic tradition has forbidden urinating near a hole, because there might be living an insect or worm and you cause discomfort to it. Such guidance goes in favour of both, you and insects; on your part the avoidance of possible harm caused by the insect in response to discomfort; and on the insects' part the avoidance of disturbance and spoiling their abode, which you have no right to do.

One day Prophet Muhammad (pbuh) went out of Madinah. He saw a deer roped to a hook in a villager's house. The deer cried as she saw the Prophet (pbuh) and said that the villager caught her and her fawns were wailing because of hunger and requested the Prophet (pbuh) to free her for a while, so that she could suckle her fawns. The Prophet (pbuh) said, "Will you not break the promise, will you?" The deer replied, "I swear, I shall keep my word" The deer came back as promised, and the Prophet (pbuh) fastened her with rope again. Later the Prophet (pbuh) related the story to the villager and recommended him to set the deer free. He set her free. Leaping in happiness, she joined her fawns in hills with a word of blessing for the Prophet (buhp).(Abu Daud)

The story makes it abundantly clear that Prophet Muhammad (pbuh) has taken care of everyone's right. Considering the maternal affection of deer and the state of fawns, he untied the rope so that the deer does not get hurt as fawns die out of hunger, and fawns do not lose life. And taking the human rights into account, he roped the deer again to make it a point that humans enjoy the right to catch wild animals and domesticate or use them, and nobody can interfere with this right.

If we analyze the story from another viewpoint, it teaches us to keep our promise. When an animal is asked to

be true to his word, wise human being is much more expected to keep his word, and also makes clear that if truth leads to deliverance for animals, as the deer got freedom, why it should not entail salvation for human being in both the world and Hereafter.

Islamic jurists write, there must be grazing grounds in the countryside devoted for domesticated and working animals where they can graze freely, enjoying their right to food and freedom.

Good natured and gentlemen always take care of animal rights. Moulana Miyan Asghar Hussain (Ra) the rector of Darul Uloom Deoband always had small pieces of bread left on roofs after having meal taking it as birds' right and had little particles of food put near the holes for ants, for it is a right of the poor and tiny insects.

Prophetic traditions tell us that it is unlawful to hurt and annoy any animal. A pious woman had been thrown into hell only because she imprisoned a cat and did not care about its food and water, which led to the cat`s death. On the other hand, a prostitute had been sent into heaven only because she saved the life of a dying thirsty dog by quenching its thirst. The detail is available in the books of Ahadith.

Islamic Shariah advised not to slaughter an animal before another animal of the same kind, lest it goes wild in panic after seeing its sister specie being slaughtered.

Animals too have right to live in peace and freedom and have proper sustenance and shelter. We are bound to protect their rights and prohibited to do anything that infringes upon their rights. However, if there is an animal is feral and causes unrest, it may be imprisoned or killed. Behold, this treatment is no way particular with animals. If a

human being poses a threat to society, he is also either sentenced or executed as per the severity of crime; so the rest may live with a sense of security. Therefore, dangerous animals like snake and scorpion are not given refuge even in Haram, and we are advised to kill such animals before they bring any harm. But such treatment does not affect animal rights anyhow.

Rights of Djinns

Djinns too live in this world having basic rights to food, shelter and security, which nobody can deny them. The way they live in desolate and deserted places, they have right to live in our houses too. Ahadith tell us that djinns live in every house. We do not perceive them because they mind their own business and do not interfere with ours, and when a wicked one of them creates troubles in our lives, we say that this home or person is possessed and consult an exorcist who imprisons or burns the troublesome djinns with his exorcism. However, we are allowed to stand against and even fight with djinns, in case they persist in their wickedness.

Various Religions of Djinns

As for the pious and Muslim djinns, we need not to worry about driving them out of our houses; rather their strength and goodness may come helpful for us. However, wickedness and trouble making is not tolerable even of human beings let aside of djinns.

It is a fact that djinns include all types of individuals: good and bad; Muslims and pagans; Jews and Christians as Qur’an clearly points out.

Before the prophethood of Muhammad (pbuh), djinns were allowed to go up near the doors of the heaven and eavesdrop on a few Diving words from angles' conversation. Then back down on earth, they would pass on those words with lots of fabrications and concoctions to their followers and they fooled common folk claiming that they knew the future. When after the prophethood of Muhammad (pbuh) they got banned from climbing up to heaven, they grew anxious to know the main reason which restricted their eavesdropping. Some of the djinns undertook to find out the actual reason for the restriction. They roamed around from east to west and north to south. A few of them happened to pass by the Makkah city and heard Prophet Muhammad (pbuh) reciting the Glorious Qur'an. Hearing such unique, unprecedented and impressive words, they understood that it was the guidance that restricted their transgression. They went away and informed their brethren:

إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ۝١ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ ۖ

"Verily, we have heard a wonderful Recitation. It guides to the Right Path and we have believed therein" (this Qur`an)" (Al –Djinn, 72: 1, 2).

It shows that they were disbelievers, who later accepted Islam. Thus, there emerged two categories of them; Muslims and non-Muslims.

More they said:

وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا ۝٢

"And we shall never join in worship anything with our Lord (Allah)."(Al –Djinn,72: 2).

It indicates that some of them were monotheists and some polytheists.

Further it was said:

وَّ اَنَّهٗ تَعٰلٰى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَّ لَا وَلَدًا ۙ﴿۳﴾

"And He, exalted is the Majesty of our Lord, has taken neither a wife nor a son (for offspring or children)."(Al –Djinn,72: 2).

This tells that some of them were Christians, who believed that Allah Almighty has wife and son.

More, they said:

وَّ اَنَّهٗ كَانَ يَقُوْلُ سَفِيْهُنَا عَلَى اللّٰهِ شَطَطًا ۙ﴿۴﴾

"And that the foolish among us(i.e.Iblis or the atheists among the djinn) used to utter against Allah that which was an enormity in falsehood."(Al–Djinn,72: 3).

This verse clearly establishes that some of them, out of their foolishness,were habitual of attributing their false ideas to Allah and spread a set of lies on the name of religion and revelation.

From the above paragraphs, it has been proved that there are various sects and religions among djinns; but still their basic rights are intact. All that could be done is to punish wrongdoers as in human cases, but their rights cannot be denied. There is even a juristic debate if humans and djinns can intermarry.

Jurists' Discussion

Some jurists allow intermarriage between humans and djinns arguing with the fact that djinns are as sensible as humans and equally governed by the Islamic Shariah and its commandments. Moreover they can take human appearance too.

While some others, looking at the fact that marriage is permissible only between those who are genetically similar, deny it and say that marriage between djinn and human is like marriage between goat or cow and human being, which is not allowed, as partners are genetically dissimilar.

Prophet Muhammad (pbuh) Preachingto Djinns

It is narrated in a Hadith that once a delegation of djinns from *Naseebeen* came to Messenger of Allah, Muhammad (pbuh) and requested, "O messenger of Allah! A group of our brothers has assembled in a place, you are cordially requested to come over there and deliver some wise words and let us know commandments related to us as well as answer some of our queries". The Prophet (pbuh) went there with Abdullah Ibn Masood (ra).When the Prophet (pbuh) reached the foothill where djinns were assembled, he drew a circle and said to Abdullah Ibn Masood (ra) to stay within it.

Abdullah Ibn Masood (ra) reports that he saw peculiar people passing by the circle but unable to enter, though their voices were heard. The Prophet (pbuh) delivered to them words of wisdom and taught Islamic

commandments; one among them was that humans should avoid using bone to purify themselves after responding to natural call, because bones serve as provision for djinns. Violation of their rights to livelihood, therefore, gets prohibited, as a Hadith says that when humans take meat off bones and throw out, djinns get them full of meat. The Hadith also states that humans used bones for purifying themselves after attending the natural call. Djinns complained about it to Prophet (pbuh) and he prohibited its use for this purpose. All this insures the protection of djinns' rights and we are not allowed to interfere with them. Likewise, it is unlawful to remove them from their abode unless they cause trouble.

Angels` Rights

The same is the case with angels too. They too have rights and live in this world, with some in heavens and some on the earth. According to a prophetic narration, there is not even a little place in the heaven where angels do not exist and worship. Heavenly angels are different from those who live on the earth; their abode is where they live and it is forbidden to push them out. For example, angels like fragrance and dislike bad smell. Thus, it is desirable to perfume the environment and purify the place where angels assemble from bad smell. Therefore it is Islamically recommended to burn incense in mosques so the angels feel at ease, and forbidden to enter there after having something that stinks.

A Hadith says that angels pray for people sitting in a mosque as long as they do not pass wind. The moment they nullify their ablution angels stop praying, because they feel uncomfortable and turn their face, as though we, doing so, displace them; while we have no right to discomfort them.

It is narrated in a Hadith that when somebody lies, it brings about an unpleasant odour which forces angels away from the place, as if, a liar causes angels to run away. Nobody has right to disturb them and occupy their place when they are on duty, but it is quite fair to cast those nasty ones out, who deserve not to come in the holy places, such as Satan runs away hearing the *Adhaan,* the call for *Salah* and he should be cast out.

Angels feel at ease with Allah's names. So to stop uttering them is like snatching what they feed on, and would be as much unlawful as to trouble them with mean words or actions. Like humans and animals, angels too enjoy rights to be protected with care.

Human Rights

The fourth sensible creature is human being living on the surface of the earth that is home for animals, djinns, angels and humans altogether. Allah Almighty has conferred on him the rights and privileges in various terms he enjoys, like right to livelihood, accommodation, freedom etc. Treatment with a kind of creature is different from that of another. For example, animals receive no Divine address, no commandment and no list of do's and don'ts; because they are not wise enough to understand the Divine address and what little brain they have, is sufficient only to fulfill their personal basic requirements like food, shelter and other necessities. They value only minimum needs and limited personal interests and have no understanding of the larger purpose that benefits them as a whole.

Creation of Animals

There may crop up a question,"Had animals got wisdom, what might have gone wrong?" Following sentence

answers it. The purpose animals have been created to meet requires no wisdom; instead it hampers the fulfillment of the purpose. The purpose of their creation has been encapsulated in the following verse:

وَالْاَنْعَامَ خَلَقَهَا ۚ لَكُمْ فِيْهَا دِفْءٌ وَّمَنَافِعُ وَمِنْهَا تَاْكُلُوْنَ ۝ وَلَكُمْ فِيْهَا جَمَالٌ حِيْنَ تُرِيْحُوْنَ وَحِيْنَ تَسْرَحُوْنَ ۝

"And cattle He has created for you (men) from them you drive warmth and numerous benefits, and of their (meat) you eat. You have a sense of pride and beauty in them as you drive them home in the evening, as you lead them forth to pasture in the morning".(An-Nahal,16:5-6)

So you weave warm, woolen cloths and blankets out of animal fur. There are multiple benefits in their skin as it may be used as covering, bed sheet or for decoration or making tents to live in. وَمِنْهَا تَاْكُلُوْنَ And of their meat you eat. You use their meat as provision. وَلَكُمْ فِيْهَا جَمَالٌ حِيْنَ تُرِيْحُوْنَ وَحِيْنَ تَسْرَحُوْنَ With these animals, you add to your status and reputation and make a show of it. You use them in the processions at special events, be it national, official or of family. With expensive saddles, luxurious howdahs and golden cradles set on the back of horses, elephants, camels and mules, you come out with pomp and splendor and put forth extravagant display of your rank and position.

وَتَحْمِلُ اَثْقَالَكُمْ اِلٰى بَلَدٍ لَّمْ تَكُوْنُوْا بٰلِغِيْهِ اِلَّا بِشِقِّ الْاَنْفُسِ

"And they carry your loads to a city where you were not able without putting yourselves to arduous labor."(An-Nahal,16: 7)

The Reason after Depriving Animals of Wisdom and Divine Address

If we ponder over the creation plan of animals, it becomes clear that wisdom and intelligence is not required for them; rather it could be problematic, because were animals to be intelligent, they would argue with a man to first prove his right to avail their services, when a man would try to ride over them or put a load on them. Owing to men-animal debate with respective logic and reasoning, work would remain pending; and in worse case, if animal could prove its point, it might be riding on men.

Obviously, it would be a difficult situation. An ox might refuse to plough and horse stop pulling a cart. It would turn out to be really hard to use animal meat, skin and other body parts. Animal based trades would come to standstill. Every time availing animal services there would be a routine men-animal heated argument. Animals such as horse, donkey and dogs would share your class rooms even wild animal might be there, and it would be like hell to study in such a class room. In short, there would be total chaos, in case animals possessed human-like intellect.

So man should heave a sigh of relief and be grateful to Lord Almighty Who kept animals instinctual creatures submissive to his service.

It shows that lack of wisdom is also a favour in some cases, the same way as having wisdom. Human being uses animals, as they are not wise enough to protest. It is just like the case of stupid humans dominated by those who are shrewd. Had there not been dumb persons, leaders would not

have had crowd to cheer up and shout their slogans. So being unwise is a quality in animals, and that is why they offer unconditional obedience in your service. Otherwise, benefits related to animals would be hard to get.

In brief, wisdom does not fit in creation plan of animals. They have been kept unwise so that they fulfill their job and do not refuse to be in service of humans. Being unwise they needed no address and law of Shariah. There are no dos and don’ts for them. A solid stick keeps them busy in work day and night.

Nature of Address to Angels

Allah Almighty addressed angels not in a commanding way, but it was an honorary address, in the same way a king talks on a subject to someone close to him, so as to honour him and show the closeness, and not to make him feel bound.

Allah addressed angels, talked to them but gave no Shariah to follow, because commandments are of two types: dos and don’ts. Dos mean good deeds to accomplish for the betterment of humanity and don’ts mean bad deeds that should be avoided like bullying, stealing, alcohol consumption, taking bribe, deception and adultery etc.

When angels do not have any inclination to bad things, it is needless to enjoin them to stay away from them. Were they ordered so; it would be like commanding them of what they could not do. The Divine wisdom is far-reaching and has nothing to do with such silly command. As for the good deeds, angels are forced to do by nature and again need

not to be commanded or directed as they always remain obedient and submissive to the Divine will being naturally aware of it without any external guidance.

Eating, drinking and sleeping etc. is natural on our part, and no Shariah is required in this regard as we are naturally forced and directed to manage these things. Likewise, piety, spotless character, purification of body and heart and performance of all righteous acts are quite natural on angels' part. So enjoined or not, they have to do only what goes in compliance with Allah's will.They have, therefore, no Shariah as a guide.

Nature of Address to Djinns

Thus, animals are no way addressed, while angels are addressed but in an honorary way, but djinns are addressed like humans, but not separately as they have no Shariah exclusively for them. They have to follow the same Shariah as humans. So the Jews among djinns believe in Moosa (pbuh) and follow Torah that was sent to human Jews. Likewise, djinns among Christians and Muslims do not have a book of their own, but follow Isa (pbuh) and Muhammad (pbuh)respectively and adhere to the books sent to human Christians and Muslims. So they are of course addressed and asked to follow Islamic commandments but through humans.

Why Prophets Not Sent Among Djinns?

Angels are all virtue with no shadow of vice, whereas djinns are mostly rife with vice and possess little virtue; and for prophethood, not only dominance of virtue is required but a full portion of it. Therefore, no prophet was sent among djinns lest they fail to pass on true Shariah by properly

practicing it, because of the evil dominance in them. Djinns were addressed indirectly through humans, so that they learn how to keep away from flaws and mistakes in understanding and conduct and therefore, they were asked to follow the prophets sent among humans. So animals are in no way addressed, angels are addressed but in an honorary way, while djinns are addressed like humans but not separately.

Direct Address to Human Beings

Allah Almighty addressed humans directly and gave them Shariah. He talked to them through revelation and sent among them prophets and messengers. Sometimes he talked to those messengers directly as in the case of Moosa (pbuh) on Mount Sinai and in case of Prophet Muhammad (pbuh) in the Night of Ascension; while sometimes He addressed through angels. Sometimes the angel would remain in his original form and messengers ascend to angelic form while sometimes angels descend to human shape and messengers remain in human form. The Qur'an says in this regard:

وَمَا كَانَ لِبَشَرٍ اَنْ يُّكَلِّمَهُ اللّٰهُ اِلَّا وَحْيًا اَوْ مِنْ وَّرَآئِ حِجَابٍ اَوْ يُرْسِلَ
رَسُوْلًا فَيُوْحِيَ بِاِذْنِهٖ مَا يَشَآءُ ط

"It is not (possible) for human beings that Allah speaks to him, except by way of revelation, or for behind a curtain, or that He sends a messenger and he reveals with his permission, what He wills. Surely, He is All-High, All-wise. (Ash-Shaura, 26:51)".

In first condition, the Prophet (pbuh) would reach up to angel's heart and receive revelation. The angel would remain in his original shape in this case and the Prophet (pbuh) had

to ascend to sublime angelic nature, therefore, it used to be much harder on the Prophet (pbuh).

In second condition, Allah Almighty talks directly which used to be with curtains in between, where eyes did not see Allah and only His words were heard.

In third condition, the Prophet (pbuh) remained in his humanly form, and the angel would descend to human form and reveal the Divine message. Revelation came in all the three aforesaid ways.

Man Selected for Knowledge and Divine Revelation

Only human got chosen for Divine revelation, prophethood and Shariah. Revelation means sending down knowledge, sheer knowledge with utmost precision. If said otherwise, only humans have been favoured with Divine knowledge, which makes a symbol of greatness and gives him a distinctive feature. The distinctive feature of something implies that it is not found elsewhere. So in other words, Divine knowledge distinguishes humans, and it is known to all, that if the distinctive feature of something is removed it loses its essence.

From this, follows the corollary that human without the Divine knowledge is not a true human, for he lacks the essence of humanity, though he looks like a human. Human means not flesh and blood in human frame but the essence of humanity is the Divine knowledge, which makes a man human. According to the above reasoning, man without Divine knowledge is not an actual human being but just a human shape devoid of human essence, which is quite worthless.

If we make a statue of a horse completely looking like a real horse, would it be called a horse in real sense of meaning or serve anyway or make fair money when sold? Never! Because it is a fake horse. The valuable thing is the essence not outward appearance, as nobody replaces the human mannequins, because they are not real and cannot be substitute for real humans.

Distinctive Knowledge of Humans

The point to be noted here is that knowledge in itself is not a human distinction. It means to say that all types of knowledge will not be counted as distinguishing feature on humans' part, because almost every creature has a kind of knowledge or the other. So to be outstanding, human must possess a knowledge not found elsewhere.

All of the prevalent sciences in the world are not specialty of humans, animals too share them. Therefore human cannot prove his superiority on that account. If a man claims, 'I am best as I know engineering science and design brilliant buildings', his claim is not valid because animals too know it as they make comfortable houses for them. Weaver-bird (a small bird) makes for himself a strange kind of nest having many rooms therein for all members of the family and even a cradle for nestlings to swing. The nest hangs down with tree but no stormy wind can shake it off. Is this not a masterpiece of engineering? Then, why can a bird not claim to be an engineer? Definitely, it can. Thus, human is no way superior to birds in this regard.

A bee makes a hive. Its octagonal holes are so equal that a man cannot maintain that level of precision even with a scale. It has separate sections to live and to store honey. Rain causes no damage to hive and no storm can displace it.

Is it not a manifestation of engineering artifice? If yes, how a human can say engineering is exclusive to him.

A snake makes its burrow which looks like a dome with turrets upside and inside there are clean grooves coiled into each other in which snakes and its children keep crawling. Is it not worthy to be called an engineering craftsmanship?

If you say, for argument's sake, that your buildings are far beyond in beauty and brilliance as compared to these nests and burrows, so how these animals can be equal to humans. The answer is that the beauty of a home lies in designing it according to the resident's needs and comfort. Humans take their comfort into account when they build a house and so do the animals.

If an animal looked at your bungalow with envy, you could claim your superiority. But unlike to that, the animals disfavour your bungalows the same way as you dislike their burrow, as they would never be ready to live in your house. It makes clear that both humans and animals know the engineering science in their own way. Thus claim of human superiority on the basis of engineering skill loses ground.

In the same way, medical science is an experimental science. As humans know it, animals too are aware somewhat of it as per their capacity. Again the claim of being best on the ground of medical science fails to prove superiority, because animals too may claim that they know a bit of it. The only difference is that humans know much of it as they face more health problems in comparison to animals, and animals know a little of it as they have less health issues. But only because of this difference, medical science cannot be human's distinctive feature.

An Eye Witnessed Example

Before partition, I happened to be in a Hindu state Indragadh many times where some of my relatives were posted on high positions. In the state, killing monkey was illegal, and therefore they were thousands in number. Being naughty, clever and troublesome instinctively, monkeys would cause damages, as they would run away with utensils and clothes.

Once people thought of an idea to get rid of them. They mixed poison with flour and scattered the bread made of it on the roof, so that monkeys would eat and die. Sitting in a corner, they waited for monkeys to come, eat and die. After a while some of them came and observed the unusual scene of scattered breads. For sure, they must have sensed something fishy in the matter, as they examined the bread loaves and carefully smelled them. Thus, they moved away without touching them. People thought they had failed.

Suddenly the clever monkey gang came back with more monkeys along and they sat around scattered breads in circle. After a little while a monkey moved forward and smelled the bread, and then another moved ahead and tore a piece of bread, smelled them and all ran away. By then people believed that monkeys got wise to the whole thing and their plan had failed. But after sometime, came a gang of around 70 monkeys, everyone with a green bough having fresh leaves. They tore breads into pieces, distributed, ate them up and in the last chewed green leaves as antidote to poison and went their ways. People were just dumbfounded to have wasted bread and time and having failed to achieve their aim.

The scene suggested that green leaves were antidote which monkeys knew. Now if human claims that only he knows about the medical use of herbs, it is wrong, because monkeys too may claim the same. When it has become clear that animals too have doctors and physicians who can give medical treatment but even stop an illness with precautionary measures, the claim of human superiority again remain unproven. Humans and monkeys are similar in being medically aware with relative difference only in the degree of awareness.

Administration and Politics in Animals

Like medical and engineering sciences, the skill of administration and politics also is shared by animals. As we live an organised life through politics and serve community through administration, animals too do the same in their own way. This idea is perfectly epitomized by the bees. When bees finish the construction of their multi-sectional hive with lots of matchless octagonal holes, like a safe castle against all odds, they select their leader called *Yasoob* in Arabic (the queen bee). The queen bee keeps on hovering over the hive and all bees follow the queen bee.

The hive inside is divided into various sections; one is used as honey store, one for larvae to develop and another one for big bees to live in under the supervision of queen bee. If any bee becomes an outlaw the queen bee kills it off. You might have seen many bees scattered dead under a hive. It is because those bees suck the nectar of toxic leaves which may affect the honey stored in hive, and the queen bee senses it before a bee with toxic nectar enters the hive and kills it instantly as its entry may risk the life of all the rest living in the hive. As if she understands that if killing a person saves all others, it is not counted as crime. It means their politics teaches them the principle set forth in the following verse:

وَلَكُمْ فِي الْقِصَاصِ حَيٰوةٌ يّٰاُولِي الْاَلْبَابِ لَعَلَّكُمْ تَتَّقُوْنَ ﴿١٧٩﴾

"There is life for you in Qisas (retaliation), o people of wisdom, so that you refrain from (killing) (Al-Baqara, 2: 179).

Here comes their unconditional submission. No agitation or protests on killing of a member. All of them wholeheartedly accept the action taken by the queen. None of them have a question. So first selection of leader, then total submission to him, then division of community and house in an organized way, then execution of criminals; what is it all about, if not politics?

Honey is produced in abundance in Najibabad, a town in Bijnore district of India. I heard there people saying, 'So-and-so gave his daughter three bees or four bees as wedding gift'. I wondered how they gave bees as wedding gift, because as wedding gift people, generally, give furniture, ornaments, and clothes etc. Later, when enquired, I came to know, they tame bees and when want to make a honey hive on a certain place, they make a queen bee sit there and other bees gather around her, make a hive and store honey there. With this technique in mind, the honey traders gift their daughters a few queen bees in a small box and they know well how to set them. So giving a few bees means giving a large amount of honey. It reflects organization and the submissive nature of bees, which is hardly seen among humans.

Likewise, ducks too have a good sense of politics and administration. When they sleep, their leader watches over them and keeps standing on one leg throughout the night in lake. Just as he feels something sinister, makes a loud quack and alerts the whole community. All ducks get up and

become ready to fly up on the next command. They fly in an arranged way in triangular shape, the leader in front and all ducks behind in two rows. They move to the direction the leader moves and land where he lands down, without any question and objection. What is this, if not politics? To safeguard your subjects, stay awake and keep vigil to alert them to potential danger, is the best form of politics.

Political strategies and its principles are not a human legacy. Animals too have got some share of it. As for the complexity of human politics, it is because of the complex nature of human beings. There are also preventive measures for crimes because of increased crime rates among humans, which is a demerit on the part of humans.

It makes clear that organization and politics add no distinctive feature to humans as it is found in animal too.

Artistry of Spider

If you boast about weaving art, the spider is much better than you. See the white web made by spider, so soft and delicate that even Muslin of Manchester stands nowhere in comparison, and so firmly fixed that no storm or violent rain can displace it. Your clothes become outworn and dirty and you need to wash it clean, while their woven net needs no washing or mending. You might say that you make net to catch the animals and fishes and so tactfully use the cotton threads to trap animals. Here is an answer by the spider for you, ‘Well, I can make a better net with which I trap little insects as my food’.

Finally, there is no worldly science that could entirely belong to humans. There is no skill to fulfill life’s requisites that animals do not know. If humans know things related to

their lives, animals are aware of their matters as well. If humans can fly high in the sky fifty thousand feet above the ground by virtue of highly scientific transportation system through airplanes, then a bird can also fly up above in the sky through its wings. You need extra assistance for flying while they do so naturally.

There is much similarity between animals and humans. If humans fly, they also fly. If humans have beautiful clothes to cover their body, they have fabulous feathers; your clothes are temporary and man-made while theirs are permanent and God-made. You work hard and feed your family. They roam around and come back satiated in the evening. You eat lavish food. They eat just corn or grass. You cook food. They do not bother and have it uncooked. You do not like their food and they dislike yours.

Sciences of this World Add No Distinctive Dimension to Human Being

There is no science in which animals cannot claim equivalence to you. In politics, the bee and duck come before humans and render your claim to be superior to them quite meaningless. In weaving art, spider outshines you. In medical science monkey too knows the medical herbs and antidote to poison. In flying art, you stand nowhere before birds. In engineering and architecture, birds and animals have an equal share. Thus, on the basis of these sciences and skills, you cannot be greater than animals as they also share them, though a bit differently.

Greatness of Humans

One stands out from the rest, when groomed with a unique quality and feature nonexistent elsewhere. It is the

knowledge of Shariah and Islamic commandments which human exclusively possesses. He becomes aware of the Divine will through it and complying with it he adds to his fortune and attracts the Divine bounties. Let aside plants and inorganic bodies, even angels, djinns and animals do not have the knowledge of Shariah. It is only humans who know all about it, and this is the quality which makes him stand out from all the other creatures.

Reality of Divine Law

It is impossible to acquire the knowledge of Divine law (Shariah), unless a prophet reveals it. It tells us the Divine scheme of things. The Lord of the universe does not disclose His scheme to any one in an ordinary way. So the selection of human as the Divine messenger credits him the distinction of being 'the greatest among creatures'.

The knowledge of Shariah means to know what pleases Allah and what attracts His wrath. To let people know about it, Allah sent prophets only among humans and prophetic wisdom remained quite exclusive to them.

Human Supremacy Over Other Creatures

Among four sensible creatures; angels, djinns, animals and humans, only humans are blessed with the knowledge of Divine Law. If someone else knows a bit of it, it is by virtue of humans only. So no one shares with him in this regard, let alone the claim to be equals.

From the above points, it has become quite clear that except Divine Law, no type of science adds a distinctive dimension to human, as each of them is found in animals in some form or the other. All such sciences come into being out of inner potential which every living being has, more or

less in proportion to its needs. So whatsoever a living being is inclined to with his inner drive, it is most likely to revolve around his own likes and dislikes, which obviously has nothing to do with Divine will. The Divine will can be recognized only through the Divine revelation which we receive through prophets among humans.

All that is explained above makes it clear that distinctive feature of human is only prophetic wisdom and the knowledge of Shariah which allows humans to claim his superiority over others. In other words not only this is a source of his superiority but the essence of his personality, because it is the knowledge of Shariah which distinguishes human from others and losing it results into losing his distinction itself.

To conclude, when the distinctive feature of human is removed, he loses his essence, and remains just a living being in human form. And then no difference is left between humans and animals as both indulge in almost the same kind of activities; searching food, building home, managing family, wearing lavish clothes etc. Humans may elaborate such activities to a scientific extent and make it brightly attractive, but still it makes no difference and he cannot rise from animal status to human, as animals too are able to do the same.

The only thing exceptional is that human has given these activities a scientific touch using his extraordinary intellect and apparently he has surpassed animals, but actually has been worse than them as he has let his intellectual power be dominated by instincts. Everybody knows that instincts work unconsciously while intellect is quite conscious, and it is as if he has made an illiterate person a king and enslaved a wise man. Animals have nothing to do with such insanity, thus they are better than humans in a way, though it is another thing that they either

have little intellect or do not have at all. Humans perform natural activities and beautify them to appear human or angelic which is even more foolish behavior than that of animals.

The point to be noted here is that fulfilling natural demands is no way an achievement, but resistance to them is admirable. If one says, 'I am great as I take food' people will label him "Foolish! What kind of great man you are? Animals too eat.' It is a natural demand and it requires neither hard work nor bravery and diligence. Otherwise, all animals should be foodie-scholars. Or if one says he is a great scholar because of sleeping at night stretched on bed, it will be considered nonsense because sleeping is a natural and uncontrolled action.

Greatness lies in going against desires, because it requires will power and endurance. If people hear somebody does not take meal for a month, they start following him taking him as extraordinary. I recall a story in this respect.

Enlightening story of Moulana Qasim Nanoutavi

Moulana Muhammad Qasim Nanoutavi,the founder of the famous Islamic seminary, Darul Uloom Deoband, is well-known for his insightful knowledge and intellectual height in Islamic science. He was contemporary of Pandit Dayanand Sarasvati, the founder of the Hindu sect Arya Samaj. The latter raised some objections on Islam in the Roorkee town of India. The scholars gave rebuttals and invited him to debate at a podium. But he refused saying, 'I will debate only with Moulvi Qasim, as no one cannot compete with me.'

So, the scholars of Roorkee wrote a letter to Moulana Qasim inviting him to tackle the situation. Despite being ill,

he travelled only to protect and prove the truth of Islam. He was accompanied by some of his pupils, like Shaikhul hind Moulana Mahmood Hassan, Moulana Ahamad Hasan Mohaddis Amrohivi, Moulana Hakeem Raheemullah Bijnouri and well-known writer Munshi Nihal Ahamad. They were fellow travelers and also took care of him. Moulana Qasim used to say in humour that there were only one and a half intelligent persons in Deoband; one being Hakeem Mushtaq and the half was Munshi Nihal. When any of them sat beside him while he delivered a speech, sublime ideas would flow to worthy listeners.

When he reached there, at the behest of Moulana Qasim, Munshi Nihal Ahamad went to Pandit Dayanand to discuss the conditions of debate. The moment he reached the house of Pandit ji, he was informed that Pandit ji had sat on the food table and would talk to him later. Meanwhile, a heavy big plate full of puri, halwa and curry in a large quantity, as if to fill the stomach of eight or ten people, was taken to him.

After sometimes it was taken back empty, Munshi Nihal thought there would surely be other people, because how a single person could have so much food. But to his great surprise, he found Pandit Ji sitting alone, when he stepped into the room. He thought that others might have gone out from another door but there was no other door. Then he asked the servant if anyone shared the meal with him. He replied, No". Munshi Nihal was utterly surprised. However, he discussed with Pandit Ji about the debate and told everything to Moulana Qasim.

When Munshi Nihal jokingly said to his colleagues, 'Our Maulana for sure will win the debate as the truth is with him, but I am really concerned if debate happens to be on eating because Pandit Ji will eat up fifteen *seer*(a weight

used in past) without belching and Maulana will stop only after half a bread.' People laughed on the joke. Somehow the comment was passed to Maulana. He sent for Munshi Ji and enquired about what he said. Munsh Ji got a little nervous. Maulana said, 'I have heard, but I want to hear it from you as I have to answer it.' Munshi Ji repeated his words, to which Maulana said, 'There are two answers to it, firstly, you should face him, in case it comes to eating as I am not alone to face every type of challenge; secondly, the real answer is that how you could think of debate on eating after spending such a long time with me as debate is related to science and knowledge not to the animal faculty of humans. Eating is a beastly streak having nothing to do with science and knowledge. If Pandit Ji wants to compete in eating, we will put forth beasts like buffalo, camel or elephant to compete with him. Because debate falls in the circle of knowledge, so if it is on something related to knowledge, yes we are here, or else beasts are better suited.'

Moreover, he said, 'faculty of knowledge is refraining from eating, so why did you not think of debate on not-eating. If it is competition in not-eating, I am ready and propose that after taking food Pandit Ji and I should be locked in one room, after six months whoever comes out fresh, shall be considered on the right path.'

Spiritual Upliftment of Maulana Qasim Nanautavi

I have heard our elders saying that Maulana Qasim said a few days prior to his demise, 'Now I do not need food for survival, I have it just to follow the prophetic tradition'.

In fact, when somebody immerses himself in the remembrance of Allah, it suffices for him to live a prophetic

life (pbuh) by having little crude food with considerable gaps in the normal schedule of meal. By rendering himself in sheer servitude of the prophets, he presents a wonderful example for the people to follow in practical life. It shows that the greatness lies in control and rejection of natural demands not in fulfillment of them. Likewise, technical or scientific advancement is not meant to uplift the humanness of mankind.

Real greatness lies in acquiring knowledge through divine inspiration that is revelation, which is far beyond the natural whims and is acquired only via prophets (pbuh). Real knowledge is not the speculations put forth in logical order and fascinating an outward fashion which is but a shadow of it. As the Divine knowledge forms essence of humanity, to be human means being the bearer of the Divine knowledge.

Therefore, living like humans and wearing a beautiful appearance does not elevate a human but it is a noble character inspired by the Divine knowledge which makes a man human. It is what the Hadith says:

ألا أن الدنيا ملعونة: ملعون ما فيها إلا ذكر الله وما والاه وعالم و متعلم

"The world, with all that it contains, is accursed except for the remembrance of Allah, those who associate themselves with Allah, religious scholars and seekrs of the knowledge." (Tirmizi)

The knowledge which a student seeks or a scholar teaches is that of the Quran and Sunnat (Way of Prophet Muhammad (pbuh), as Abdullah bin Amar ibn-ul- Aas narrates that the Messenger of Allah (pbuh) said:

العلم ثلاثة وما سوى ذلك فهو فضل: أية محكمة أو سنة قايمة أو فريضة عادلة

> "Knowledge has three categories, anything beyond that is superfluous: a clear verse, an established Sunnah or a firm obligatory duty." (Tirmizi)

Such knowledge is acquired only through prophets (pbuh) and not through human senses.

Endurance Required for Divine Knowledge

Endurance and diligence is the first condition for the Divine enlightenment as it is quite different from all other sciences; natural or logical, which find a manifestation through humans, and no wonder because these sciences are a part of human nature. Wonderful is the expression of the Divine knowledge in a human being which adds to his personality a distinctive dimension, and therefore the best of all sciences.

The prophet (pbuh) is reported to have asked his Companions,

أيهم أعجب إيمانا؟

"Who among them is the best in regards with the faith?"

The Companions answered, 'The faith of angels'. The prophet (pbuh) said, 'Why should angels not have faith, while every time they have Divine manifestation before their eyes? They see the heaven and the hell. Who will have faith, if they don't?'

The companions said, 'The faith of messengers'. The prophet (pbuh) said, 'Angels are sent down to them day and night. They receive revelation and see the Divine majesty

and grace. Miracles appear on their hands. Who will have faith, if they don't?'

The Companions said, 'Our faith'. The prophet (pbuh) said, 'The messenger is before you. You observe miracles. Revelations are sent down and you are alive. Who will have faith, if you don't?'

Then Companions said, 'Allah and His messenger know better'. The prophet (pbuh) said, 'The best according to faith are those who will come after you. They will see no messenger and no miracle, on top of it there will be thousands of people raising doubts, but still they will have faith and remain steadfast in it'.

This conversation tells the best thing to be accomplished is that which is done by grapple with obstacles and barriers. Therefore if angels are busy in worship, there is no wonder as they observe every moment Divine manifestations with nothing to distract; no food fancy, no family affair, no evil drive, no carnal desire. So worship on angel's part is like fulfilling a natural demand, whereas on human's part, worship is an uphill task because here he has to curb his nature bent for living on full freedom and mould it into what the Divinity demands.

Human Worship is More Admirable than Angel worship

One time prostration of human counts more than thousands of years of the worship of angels, because it involves self-abnegation like leaving warm quilt in freezing cold morning for *salah*. His nature is not shaped as to leave a soft and warm bed and go to mosque shivering in cold, but

he modifies his nature to go in accordance with the Divine will. This abnegation and self-discipline is non-existent in angels. They have no evil streak to wipe off and no bad tendencies to kill. It means so as not to dishonour angels, God will forgive them. They are the holy servants of Allah Almighty who can never commit a sin.

بَلْ عِبَادٌ مُّكْرَمُوْنَ ﴿٢٦﴾

"They (angels) are honored servants". (Al-Anbiya, 21:26)

لَّا يَعْصُوْنَ اللّٰهَ مَآ اَمَرَهُمْ وَ يَفْعَلُوْنَ مَا يُؤْمَرُوْنَ ﴿٦﴾

"They do not disobey Allah in what He orders them, and do whatever they are ordered to do". (Al-Tahrim, 66:6)

Their insult is an act of disbelief and it is obligatory upon Muslims to believe in them. The text above is just to explain that their worship is natural.

Human worship Seeks Self-Resistance

There is total self-resistance in human worship and this is what sets him apart. Likewise, human nature is not comfortable with seeking knowledge but it is complacent to stay ignorant. Nobody is born a scholar as knowledge and sagacity develop with persistent effort and when a curb is put on natural complacency. Acquiring knowledge this way is great and wonderful as it lets human explore his unknown dimensions and awards him, he who was a filthy drop of semen and but lifeless clay, but Allah made him achieve such a grand status and high place that all creatures fail to scale.

Why Human Outshines All Creatures In Universe?

Modification of nature to absorb the Divine knowledge is an excellent job done by human himself. This is what enables him to outshine all others.

If angels have knowledge, it is their nature. The scope of their knowledge is very limited. It is not expandable. If they know four things, they will remain limited to four. While a human strives for knowledge and imbibes it and then expands it to great heights depending on the effort invested. He ponders over what he knows and explores the novel aspects, thus turns his knowledge into an abundance of insights. This is why angels admitted before Allah, that they did not know save what he had taught them.

Rumination in Human Knowledge

Allah Almighty admires human rumination over his affairs in the Holy Qur'an.

وَ اِذَا جَآءَهُمْ اَمْرٌ مِّنَ الْاَمْنِ اَوِ الْخَوْفِ اَذَاعُوْا بِهٖ ط وَ لَوْ رَدُّوْهُ اِلَى
الرَّسُوْلِ وَ اِلٰٓى اُولِى الْاَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِيْنَ يَسْتَنْۢبِطُوْنَهٗ مِنْهُمْ ط

"When news concerning peace or fear comes to them, they go about spreading it. Had they referred it to the Messenger and to those having authority among them, the truth of the matter would have come to the knowledge of those of them who are able to investigate". (An-Nisa, 4:83)

Human supremacy with regard to knowledge over angels is two dimensional: quantitative and qualitative. Humans know the names of all things which angels don’t. Humans can expand their knowledge as much as they muse on and investigate, while angels cannot. So human is blessed with maximum knowledge and potential to increase it as much as he can.

Only a Human can Add to His Knowledge

So ability to increase knowledge proves to be a distinctive feature in humans. Excellence in knowledge is the characteristic of a king, because a king does not need to labour, but must be aware of his kingdom so as to pass commands accordingly. Given the maximum knowledge, human was the one deserving enough to be appointed as the Divine deputy on earth. Thus, he was fittingly appointed to manage affairs of world and arrange them.

Therefore, he has set at work animals and other things to serve humans. He alone reigns over the world. Experimenting with matter, he comes out with new inventions and enriches his knowledge and vision. As inventions and experiments are out of the grasp of angels, djinns and animals, Allah bestowed on humans the knowledge and taught him gradually.

The first stage of knowledge is to know the name of a thing, because if unaware of name of a thing, it cannot catch your attention. So first and foremost Allah taught Adam (pbuh) the names of things which is the very first level of knowledge.

When aware of the name of something, a man naturally wants to have a look on it. Hence, Allah demonstrated the universe; the heaven and the earth with all

that in between and explained the details and purpose of their creation, and then told him how to utilize these resources placed at his disposal.

Prophet (pbuh) And the Completion of Caliphate (Deputyship)

Humans kept on adding to their knowledge level by level as many prophets would come in succession and elevate human status to the next level. When humans got the potential to imbibe perfect and all-encompassing knowledge after centuries-long exercise, Allah sent the final teacher, the seal of prophethood Muhammad (pbuh) who taught the Divine facts, and perfecting the religion explained it logically. Thus humans got real knowledge and illuminated his soul with Qur'anic wisdom.

So Caliphate was in its infancy in the epoch of Adam (pbuh) since knowledge, which serves as its base, was in its early stage. And it reached its peak in the age of Muhammad (pbuh), because knowledge too had reached its pinnacle, therefore there was no room left for any other messenger or Shariah.

Outwardly Caliphate means domination over universe unfolding the mysteries of four factors, while spiritual Caliphate means to have known the Divine realities which allow entry into the world of spiritual wonders.

In the age of Muhammad (pbuh), both Caliphates have reached their apex; as we have seen mind-blowing inventions, a proof of intellectual elevation and insights into Divine knowledge, a sign of spiritual profundity. World has

received comprehensive knowledge. But outward Caliphate without spiritual Caliphate is nothing more than a body without soul, neither meaningful nor lasting.

Caliphate in actuality is something that proves human superiority in full over the entire world. Both these Caliphates were entrusted to only humans, as they are the most knowledgeable creature.

Here a question may be raised that why only a human can improve his knowledge and why not angels, djinns or animals and why they do not deserve the Caliphate. Because knowledge advances only with clash and conflict. So in a way, advancement is synonymous with conflict, as hidden mysteries of nature and science cannot be demystified without it.

Material Advancement is a Result of Conflict and Clash

It is a law of nature that matter alone does not develop as long as it does not clash with its opposite in a certain way. For instance, the fire remains blazing and aflame the same way, as it was thousands years back, with no development or change in appearance or nature. Likewise, water, wind and earth; the sea ebbs and flows in routine, waves crash on the shore the same way as thousands years back. Wind blows today the same way as it used to in the past. The earth is a heap of dust as it was. No change no novelty; no evolution no development.

But just as you create a conflict between the two, development begins. For example, fill a pot with water and set fire under it, and there is a clash between the fire and the water. Both the fire and the water force their opponents into the opposite nature. The clash results into another thing

called steam; a source of energy that operates machines and engines and thus starts the development. Had there not been fire-water clash, just water or fire would have not been able to operate any engine or machine. Conflict of two opposite factors leads to material development never brought on with a single factor.

Similarly, windy fire clashes with the wind and produces shooting star, thunder and lightning. It brings about new wonders in the still space. In the same way, if water and clay are mixed together that clay reduces the liquidity of water and water softens the hardness of clay, there will come forth a thick substance of which bricks can be made and used in building houses. Pots and other useful articles could also be crafted with this substance. The clash of two opposite forces again produces a new thing useful for human progress.

Let us take a nonphysical example. Suppose two artful wrestlers decide to never fight, surely they will add nothing to their art. Instead if they fight, every one of them will try to knock his rival out of the ring. They will develop novel techniques to win the fight defeating the rival's techniques. Thus, their art will grow sharp and get extra edge. Had it not been the clash of wrestlers, wrestling would never have been an art. It concludes that clash and conflict creates a basis for progress and advancement.

The Logic behind Clash of Knowledge with Ignorance; And Clash of Truth with Falsehood

A scholar adds nothing to his account of knowledge, until he is in discourse with someone on a topic. The dialogue unveils new aspects of the topic which necessarily adds to his knowledge.

Islam is truth all the way, but had it not clashed with infidel forces, its hidden strength would have remained shrouded and unknown to the world. Therefore, Allah Almighty set infidelism against Islam, hypocrisy against sincerity, falsehood against truth, ignorance against knowledge, dishonesty against honesty, demons against angels and antichrists against messengers; so that these evil forces keep clashing with virtuous ones and virtue flourishes in full bosoms and makes a bold appearance.

A Lesson in Nations Clashing With Each Other

Even extremely powerful nations cannot awaken their sleeping potential, unless they come in confrontation with rival powers. When two nations fight with each other and one of them wins the battle, there exists a large scale intellectual and cultural interaction between the two and consequently new visions and discoveries appear in the scene. Thus conflicts make a timely change for betterment and the best of every nation paves way to the advancement of new generation, lest a nation loses its jewels being inactive and lost in carelessness.

It is a Divine plan to bring in a clash among nations and make them a lesson for others in order to keep them vigilant so they do not spoil their natural potential and grow inactive slackers. Divinely inspired vigilance in nations, which is required to keep things in shape, cannot be achieved without clashes and conflicts. That is why Allah Almighty dubbed the clash a boon as it unfolds the universal mysteries and keeps the nations alert and vigilant. As Allah Almighty says in the Qur’an:

وَلَوْلَا دَفْعُ اللّٰهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ ۙ لَّفَسَدَتِ الْاَرْضُ وَلٰكِنَّ
اللّٰهَ ذُوْ فَضْلٍ عَلَى الْعٰلَمِيْنَ ﴿٢٥١﴾

> "Had Allah not pushing back some people by means of others, the earth would have been spoiled. But Allah is All- Glorious to all the worlds".(Al-Baqara,2:251)

Each one of three sensible creatures except humans has separately one characteristic quality. Animals have only beastliness. Djinns have only devilishness. Angels have only godliness. Therefore, none of them advanced. They are like just water as beasts, or wind as angels or fire as djinns.

So there exists no progress among them. Djinns did not come out with any invention that may contribute to the world. No angel mused on as to propose a new philosophy. Animals never trod a new path that may have any guidance for the world. They are living on the same pattern as they used to thousands years back. Treachery and trouble making of the djinns and devils is the same as it used to be. Ox coined no new method of grazing or of meeting with opposite sex. Angels' virtue is the same as it was. There is no change, because there is no conflict.

Human Have All Three Characteristic; Angelic, Beastly and Satanic

Human nature incorporates all the three characteristic; angelic, beastly and satanic. Hence, clash among all these conflicting forces is inevitable, and results in reactions, which cannot emerge with a single force. For instance, the beastly streak in human means eating, drinking and reproduction. But when it clashes with angelic it creates another thing called chastity which chalks out a detailed chart of lawful and unlawful activities and religious progresses. The same way satanic bent in nature teaches deceit and treachery, but if it clashes with angelic element, it

puts forth strategies and generates far-sightedness that helps in policy making and dealing with enemies.

Beastly ferocity, when coupled with angelic forbearance, produces such bravery, where acumen goes hand in hand with livid rage and emotions never cloud perception. Carnal, outrageous and deceitful elements, when they clash with wisdom, inspire high morals which serve as stimuli to religious, moral and educational advancement.

All that is possible only in human's case, as only human being enjoys combination of conflicting forces and not the other three creatures. That is why, humans contributed immensely to the world with lots of inventions and experiments; train, telegram, phone, electricity, steam, airplane, ships etc. On the other hand, his contributions in the sphere of religion and Divine knowledge are so huge and exalted that even the innocent angels stand nowhere.

Humans soar higher than angels and have access where angels cannot step in. This is because of conflicting forces in him and domination of wisdom over these forces.

Yes, if wisdom fails to maintain domination over beastly and satanic forces, the human gets even beastlier than beasts and more satanic than the Satan itself. He invents such novel patterns for debauchery and adultery that animals cannot even imagine. Promiscuity becomes fashion and nudity an art. He deceives and massacres his own fellow human beings mercilessly.

If wisdom dominates, it channels all forces in constructive direction and human being secures the highest place among creatures. Behold, wisdom dominates over these forces only when controlled by the Divine injunctions.

Wisdom Must Comply With Divine Injunctions

Human excels in all spheres of life, only when wisdom and intelligence go in accordance with the Divine law, because human superiority over other creatures is not just by sheer wisdom; rather by the wisdom controlled by knowledge which is inspired by the Divine revelation, which illuminates the thoughts and sharpens the intelligence.

Therefore, it is logically as well as naturally essential to learn the Divine law which serves as beacon in our life journey. We must seek guidance from it in all situations of life, be it public life or private; friendship or enmity; ruling or slavery; delight or distress; comfort or calamity; death and life. We are bound to follow Shariah and keep wisdom subject to the Divine direction.

As a result, the vicious trends in human nature, whose sole function is to deviate humans and lead to practices like dishonesty, treachery, vulgarity and debauchery, when subject to divine law, they stimulate and remain honest, chaste, righteous, tolerant and act in compliance with divine will.

In a nutshell, wisdom should control the nature, and the Divine law should govern wisdom. If so, human will enjoy the essence of humanity and be the best of all, otherwise, he will be but a beast in form of a human.

Islam a natural religion; what does it mean?

All the aforesaid points summarizes the fact that the Divine law is meant not to kill any tendencies in human

nature, and it channels it into the right avenue as to be used in the best possible manner. This is the meaning of being Islam a natural religion. Carnal desires, rage, ferocity and vice; nothing is eliminated, but sublimated in a certain way. Such as telling a lie is a sin. Humans often go hyperbolic and dramatize while reporting an incident. The Divine law does not ban it all the way, as it states that if someone tells a lie in order to bring about reconciliation between two brothers having row over something, and this is not only allowed but brings reward like fasting and performing *Salah*.

Suppose two brothers have some discords. You go to one of them and say, 'Whom you are fighting with?' He is really sad about what happened and loves you with the bottom of his heart. On the other hand, you go to the other one and repeat the same idea. This way you may create a soft corner in the hearts of both and finally they will sort out their differences. Undoubtedly, this lie is much better than a truth which provokes a quarrel.

It shows that the Divine law has saved even the lie and channeled it into constructive direction. It concludes, even a sinful act is counted as a worship, if done in accordance with the Divine law and even a worship not conforming to the Divine scheme is considered a sin. Backbiting means revealing a bitter truth about somebody. Divine law disallows it, even if it is a truth. So truthfulness, a good quality in itself is not always welcomed. The Qur'an says:

أَيُحِبُّ أَحَدُكُمْ أَنْ يَّأْكُلَ لَحْمَ أَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ ۔

"Does one of you like that he eats the flesh of his dead brother. You would abhor it" (Al-Hujrat, 49:12)

Backbiting is as disgusting a practice as eating the flesh of a dead brother.

So neither speaking truth is a virtue, nor lying is a sin in itself. *Salah* is obligatory five times and missing it deliberately attracts the wrath of God, but it is forbidden in three times; when the sun rises, when it sets and when it is exactly on peak. Fasting is mandatory in the month of Ramdhan, but prohibited on the day of Eid. Suicide is a huge crime, but risking life in self-defense and in Jihad fighting against the enemies of Allah Almighty is a great worship, because your body is not your possession but something given for use which you are not allowed to waste unless the real owner demands so.

Walking arrogantly is forbidden, as the Qur'an says:"Do not walk on the earth in haughty style. You can neither tear the earth apart, nor can you match the mountains in height". (Bani Israel,17:37), but the same thing is encouraged at the occasion of pilgrimage to Mecca while running towards hillocks Safa and Marwah after circumambulation of Kaa'ba.

It's clear that nothing is worship in itself, unless it conforms to the Divine scheme. Unconditional obedience is the essence of worship and when obedience is absent, worship counts for nothing. Submission is the sole virtue, while rebellion is the real sin.

Righteousness and Abstinence

So worship is of two kinds: good deeds to be necessarily practiced and bad deeds to be necessarily avoided.

The First one has Islamically been termed as *bir* or virtue. The Qur'an says:

لَيْسَ الْبِرَّ اَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلٰكِنَّ الْبِرَّ مَنْ اٰمَنَ بِاللّٰهِ

> "Righteousness is not (merely) that you turn your faces to the East and the West; but Righteousness is that one believes in Allah". (Al-Baqrah,2:177).

The second one has been termed as *Taqwah* or abstinence from sins. Taking the both kinds of worship into account, it becomes evident that a human is superior to angels not only in terms of knowledge but in terms of practice as well, because angels perform only first kind of worship as *bir* and have nothing to do with abstinence from vice, since they naturally cannot indulge in vicious practices. Therefore apparent abstinence counts no merit on angel's part. While a human is quite able to indulge in vice and abstains from it, so abstinence on his part is counted as worship.

Now social affairs and family life which fall in the first kind of worship are not meant for angels, as they have no family, no relative, no monetary affair and no scope to exude empathy toward others. So two thirds of *bir* is also meant for only humans.

As for the faith in the Divinity, it is entirely for humans, as the base of beliefs is 'faith in unseen' and angels have seen the things humans believe in as part of their faith. Now there remains the acts entirely considered to be worship, like Salah, fasting and Zakah. Some of them were made obligatory for social reasons nonexistent in angels, and fasting makes no sense for angels, as they have neither food nor wife. Performing *Salah* on their part is an effortless

natural practice and doing something out of natural impulse is no way a merit. Therefore, a human's one-time-bow-down before Allah weighs heavier than an angel's thousand-year-long worship.

Beastly and satanic streaks in human nature create another category of worship termed *Taqwah* or abstinence from evil. As it is nonexistent in angels two thirds of religion does not apply to them. Though angels share intelligence with humans but given to its little application and it is hardly utilized in full. Consequently, they cannot come out with as much diversity in worship as humans can.

Islam means a life totally submitted to the Divine will. Humans have such a comprehensive life that no one else has. Therefore, perfect submission is possible only in human's life.

When Ibrahim was ordered:

اِذْ قَالَ لَهٗ رَبُّهٗۤ اَسْلِمْ ۙ

"When his Lord said to him, "submit yourself".

It obviously does not mean to come in the fold of Islam from paganism, but total submission to Allah's will:

Ibrahim said:

قَالَ اَسْلَمْتُ لِرَبِّ الْعٰلَمِيْنَ ﴿۱۳۱﴾

"I submit myself to the Lord of all the words". (Surah-Baqra-131)

Allah commanded to proclaim:

قُلْ اِنَّ صَلَاتِیْ وَنُسُکِیْ وَمَحْیَایَ وَمَمَاتِیْ لِلّٰہِ رَبِّ الْعٰلَمِیْنَ ﴿۱۶۲﴾ لَا شَرِیْکَ لَہٗ ۚ وَبِذٰلِکَ اُمِرْتُ وَاَنَا اَوَّلُ الْمُسْلِمِیْنَ ﴿۱۶۳﴾

> "Say, "My prayer, my offering, my life and my death are for Allah, the Lord of the worlds. For Him there is no partner. And thus I have been commanded, and I am the first one to submit".(Al–Anaam ,6:162,163)

So, Islam means the kind of submission which insures living and dying, reconciliation and fighting, everything just for the pleasure of the Lord Almighty. Love, enmity and all feelings and actions should center round a single idea; pleasure of Allah. Abu Umamah (ra) reports that Muhammad (pbuh) said:

من احب فی اللہ و ابغض فی اللہ و اعطی للہ و منع للہ فقد استکمل الایمان

> "Who loves for Allah and hates for Him, gives for Him and does for Him, he has completed his faith".(AlmujamulAusat,)

Obviously, it is not possible for an angel to carry out these deeds, as there is neither lust nor devilishness, neither negligence and nor ego in him. Therefore, the worship which a human can perform, angels will never be able to do, as they lack the bad elements whose suppression lets countless actions turn into worship. That is why angels are not as much in need of these sciences as humans are, because they face myriad obstacles in their way and require greater skill and knowledge to deal with them.

Human Knowledge More Complete than that of Angels

Human knowledge and worship are more complete in comparison to that of angels and even more perfect due to resistance involved in his worship. With everything better than others, he is quite worthy to be God-appointed deputy on the earth. Despite being innumerable, the Divine attributes basically are of two kinds, those related knowledge and those related action, and the humans outshine angels even in terms of these two. So he gets selected as the Divine deputy on the earth. As action follows the knowledge, it is knowledge that provides the basis for deputyship.

Angels' Question about Human Caliphate (Deputyship)

When angels put forth a question about the deputyship on the earth that why they were not chosen as Caliph (deputy), as they were more engaged in worship. First Allah Almighty replied authoritatively that He knows better than them and angels became silent. Then, He replied philosophically. First He taught Adam (pbuh) the names of things, then challenged angels to tell the names of things in the universe which they could not, and Adam (pbuh) told all the names asked. This way, Allah explained that the first stage of knowledge was knowing the name of things in which their underperformance reflected that they could not keep pace with human in later stages. Therefore, Caliphate was better suited to humans.

Verbal and Practical Answer from Allah

As angels had criticized humans that they would stir up anarchy and shed blood, Allah has set them to record

human actions so that it should serve as a practical answer to their question when they become a witness on the virtues of humans.

It is narrated in a Hadith that whenever there is any assembly held for the remembrance of Allah, thousands of angels descend there and when it ends they ascend to heaven. Allah asks them, ‘Where were you? They reply, ‘We were in the assembly of your servants. He asks ‘What were they doing?’ They reply, ‘They were busy in your remembrance, requesting paradise and seeking refuge from the hell’. Allah asks, ‘Have they seen paradise or hell?’ They say, ‘No, but they believe in what the prophet said to them’ Allah asks, ‘What will they do, if see by themselves?’ They reply, ‘In that case they will have nothing better to do than to seek refuge from the hell and plead for the paradise.’ Then Allah says to angels, ‘Be a witness that I have forgiven all those present in the assembly.’

There might come up a question that why Allah sends down thousands of angels to such countless assemblies taking place around the globe, and then make them a witness to His forgiveness. He could forgive the assembly without all this lengthy process. The answer is that it is to show the angels in a practical manner that human is the one about whom they opined:

اَتَجۡعَلُ فِيۡهَا مَنۡ يُّفۡسِدُ فِيۡهَا وَيَسۡفِكُ الدِّمَآءَ ۚ

“Will you create there one who will spread disorder and cause bloodshed”. (Al-Baqra, 2:30)

Now they should see how much he is exerting himself carrying out his duties and enjoining what is right,

forbidding what is wrong. Is it anarchy? Is it blood shedding?

The Logic behind Angels' Witness to Human Activities

In the first place, Allah has proved human superiority in knowledge, then in worship by making angels witness to virtuous practices of humans in order to shed their bad image among angels, so that they truly acknowledge his Caliphate. Hence, angels are made witnesses at all significant occasions. It is narrated in a Hadith that when pilgrims, wearing Ihram (a special piece of cloth worn during Hajj) run in circumambulating the Kaa'ba and in Sai, and stay in Mina and Arafat, Allah Almighty addresses angels by saying, "The only reason they come here leaving comfortable houses, wives and children with a cloth tied on heads, is to seek just my pleasure. See their devotion like of moths around a candle. O angels be witness, I have forgiven them".

Another narration states that angels who maintain the records of human deeds in daytime are different from those who record at night. Daytime angels ascend to the heaven at the time of *Asr Salah* and hand over registers to those who descend at night. In the *Fajr Salah,* the same process is repeated and daytime angels again take charge. Allah asks them how they left His servants, and they reply:

ترکناهم وهم یصلون آتیناهم یصلون

"When we left them they were busy in prayer and when we went to them we found in

prayer".(Narrated by Abu Hurairah (raz) in Tirmizi,)

As a matter of their regular duty, the angels bear practical witness against their supposed anxiety on human creation they expressed to Allah, and thereby admitting the greater virtue of human and his superiority over themselves.

Humans outshine angels not only in knowledge and worship, but the spiritual raptures he receives thanks to the Divine nexus are far more sublime than what angels enjoy. This is because angels have not undergone the painstaking process like humans, neither have they experienced the utmost devotional feeling that humans have done. Outperforming all the way, humans deserve to be the Divine deputies in the world as only two things make a base for deputyship; the Divine knowledge and the Divine manners, and humans excel in both.

Right Place for the Perfection of Caliphate

Caliphate does not reach its highest level in this world, because the base of Caliphate is perfect knowledge and perfect executing power. So, as long as humans do not reach that perfection level set by the Divine will, Caliphate remains imperfect. Allah Almighty needs no external resource to know something; rather knowledge is an intrinsic attribute in His Entity. The same way He needs no one to execute His plans. He just intends and things come into existence.

إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَنْ يَّقُوْلَ لَهٗ كُنْ فَيَكُوْنُ ﴿٨٢﴾

"His practice, when He intends to do something, is no more than He says, "Be" and it comes to be". (Al-Yaseen,36:82)

Taking this state into account, we know that humans will be empowered after entering the paradise. His knowledge will grow so extensive that he himself will know all about past and future, without using any source of knowledge. He will see the whole records of his life on his own.

عَلِمَتْ نَفْسٌ مَّآ اَحْضَرَتْ ﴿١٤﴾

"Then everyone will know what he (or she) has put forward. (At–Takwir,81:14)

The power will advance to such an extent that things will be subject to his imagination. Commands, work and resources, all would be needless. Things will come into being according to human will.

وَلَكُمْ فِيهَا مَا تَشْتَهِيَ اَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُوْنَ ﴿٣١﴾

"And for you here is whatever your souls desire, and for you here is whatever you call for". (Hameem–Sajda, 41:31)

When humans will enjoy that power and knowledge and bear a resemblance with the Divine power and knowledge, his Caliphate will touch the level of perfection. Then he will be a true Divine deputy, being almost like Him in knowledge and power. This perfection will be attained only when the life in the world accords completely with the Divine will. Otherwise, treatment there will be worse than here in the world.

That is why Allah will address His servants after they become perfect deputy with the same titles as His own. It is

narrated in a Hadith that Allah will send letters with addressing words من العزيز الرحيم الى العزيز الرحيم (*From the All-Mighty, the Very-Merciful, to All- Mighty, the Very Merciful*) to people in paradise in order to stir excitement in them. Angels will work as postmen.

It shows that human here in the world is seemingly divine deputy and he starts paving the way to be the real deputy in hereafter, but as said above it is very necessary to undertake the deputyship in this world in order to achieve its perfection in hereafter.

Allah selected human beings as His deputy in the world. As for the animals, they are not able to be addressed, and therefore, are left unattended. Only angels, djinns and humans were to be addressed so. Allah mentions them in the verse and clearly determines everyone's status. He shows angels their insufficiency of knowledge, as they failed to compete with humans and with the mention of Satan told djinns their lack of sound understanding as Satan stood against the Divine order and thus, deviated. This reflects his ill temper and sick mentality. So neither less knowledgeable deserved deputyship nor sick minded.

Humans proved to be knowledgeable, as he learnt the names of things and submissive too, as he entered the paradise as instructed. He kept on improving and slowly controlled all the things in life. Universe got set at his service. Angels were appointed to serve him and Satan was left as an outlaw against him, so that he should keep vigil and by utilizing his potential, defeat satanic plans. Thus his deputyship would continue as long as the perfection gets accomplished. The Divine knowledge was imparted to messengers and they imparted it to human race.

Messengers hold dual position; pupils of Allah and trainers of man. Such pious teachers Allah sent around were

one lakh twenty four thousand in number and ordered man to learn from them. So, the world serves like a seat of learning in which, the earth is its floor, sky its roof, the sun and the moon its lighting, humans and djinns its students, messengers its teachers, and angels its caretakers and managers. As students needed scholarship and assistance, Allah produced food and other requisites out of the earth, so that students study fully focused and pass with flying colours.

Revivalists and Pious Scholars the Deputy of Messengers

This deputyship will continue till doomsday. Messengers (pbuh) are the first and foremost divine deputies who are followed by their successors, the pious scholars well versed with the Divine knowledge, and they will keep on following this Divine legacy. Ibrahim bin Abdurrahman Al Razi narrated that the apostle of Allah said:

يحمل هذا العلم من كل خلف عدو له ينفون عنه تحريف الغالين و انتحال المبطلين و تاويل الجاهلين

> "The knowledge will be received by the honest and just people from the previous ones and they will keep on defending distortions of those who exaggerate perversity of false loves and elucidations of the illiterate". (Kanzul Ummal)

A revivalist with en-depth knowledge of the *deen*is promised in each century. He purifies the religion from misinterpretations and falsehood added to it on the name of religion and restores it to its pristine form.

This is not a nation with no one to look after that anyone who wants can distort its religion and manifesto of life. The Prophet (pbuh) says:

کیف تہلك امه انا اولها و المهدی وسطها والمسیح آخرها

"How the nation can be destroyed in which I am on the first number, Mehdi in middle and Jesus is the last".(Jamiul Ahadith),

Means to Safeguard the Religion

Prophet Muhammad (pbuh)said:

لا تجتمع امتی علی الضلالة

"My nation cannot gather on falsehood unanimously".(Almujamul Kabeer)

Further, he said,

لا تزال طا ئفه من امتی منصورین علی الحق لا یضرهم من خا
ذلهم ومن خا لفهم حتی یاتی امر الله"

"One of my nation group always would be helped, others' contempt and opposition will not harm him until Allah Himself gives order".(IbneMaja)

The nation with a promise of so many worthy successors never can be left abandoned helpless with no one

to take care. It will continue receiving the Divine support as it has received so far. The Prophet (pbuh) said:

مثل امتی کمثل المطر لا یدری اولہ خیر ا و آخرہ

> "Example of my nation is like rain, no one can know his first is better or the last".(Tirmizi,)

Only one who would maintain his spiritual relation with the prophet (pbuh) will be able to succeed in establishing the prophetic legacy of knowledge, because prophets do not leave behind wealth or property. It is the prophetic legacy which makes a man human. Humans would have remained like a herd of cattle fighting and creating chaos, in case messengers were not sent down to train them.

Helplessness of Scientific and Material Education

Science and technology can produce beautiful products to make the life more comfortable, but it helps no way when it comes to make good natured human beings. At this point, only the prophetic teachings appear to be useful. Science dazzles outside but leaves inside in darkness. Inner worth is being lost. There is apparent advancement but real potential is decaying. Humans have clouded their strength with novel inventions; if he wants to fly, he needs steel, wood and brass, if wants to communicate with someone in far land, he needs wireless phones, if wants to travel far away, he needs train or other means of transport. He is unable to do it all by his inner strength.

The men in true sense of meaning were those who developed in them such a strength that had broadcast their

message in thousands mile wide area without any wireless system, as Prophet Ibrahim (pbuh) called for Hajj after building up the Kaa'ba and it echoed all over the globe. Umar the second caliph, (ra) called Saria (army on expedition), and his voice was heard two hundred and fifty miles far. Jesus (pbuh) reached the fourth sky and Muhammad (pbuh) passing through seven skies, reached the Lord just by inner and spiritual strength, not by materialistic resources.

Scientific advancement disables, while advancement in humanness enables. Artistry with metals may come useful, provided the additional support is available like electricity, energy, petrol etc. or else it is of no use. The perfect human being is the one perfect everywhere; over the earth as well as beneath the earth.

Example of Divine Knowledge

Moulana Roomi narrated a story through Shaikh Shehabuddin Soharwerdy, that once Chinese and Romans had a dispute about craftsmanship. Chinese claimed to be better artists than Romans and so the Romans did. The case was taken to a king. The king ordered them to show their skills, so that he could judge who was better. The king had a house built and raised a wall as a curtain in the middle of it .Chinese were asked to show their artistry in the first half part of the house while Romans in the rest half. Chinese decorated the wall with the leaves and flowers of different colours. They made the house of their portion attractive and charming .On the other hand, Romans did nothing except plaster on the wall. They started burnishing the plaster and kept on until it was shiny like a mirror.

When both parties were done, they informed the King. The King came and ordered to remove the curtain

from the center. When the curtain was removed, all Chinese decorations were reflected in the Roman's mirror-like wall which Romans had burnished into mirror.

The King was quite puzzled whom to favour, because the same art was seen in both portions. Finally he gave his verdict in favour of Romans, because they not only showed their artistry in a splendid way, but also took over the art of Chinese.

In the last of the story Moulana Roomy advised, "O, dear! Show your artistry in the heart; that is to say, burnish the heart clean by meditation and self-restraint so you are enabled to see the beauty of the world in your heart.

It means, 'open your heart and rub all kinds of materialistic dirt off it and illuminate it with the light of Divine knowledge, so the realities of the world and hereafter dawn on you'.

On such pure heart the Divine knowledge is revealed directly without any teacher and the book and the heart grows illuminated. It is to be noted that it is only spiritual and Islamic knowledge which produce such a wonderful impact when observed properly, not the worldly and materialistic knowledge. A Hadith says:

من عمل بما علم اورثه الله علم مالم يعلم

> "By the virtue of practicing according to knowledge Allah Almighty inspires in heart the knowledge of what is unknown". (Faizul Qaddeer)

Therefore, if humans want the essence of humanity in them, they should first acquire knowledge then observe it in

practice. Thereafter they will become the true heir to hold the Divine knowledge. So, the basic knowledge is learned through study and final knowledge is that divinely inspired.

Islamic Seminaries Shape Men into Human

Study of books is a stepping stone to basic knowledge and its observance produces profundity and insight which we name the Divine inspiration. So Islamic seminaries teach basic knowledge and pave the way to the Divine inspiration. Had they not been doing so, we would have not had any type of knowledge. These seminaries are being founded to pass on the prophetic wisdom and the Divine knowledge from generation to generation, in order to shape them into true human beings. Here characters are shaped and manners are put right in the way factories shape things beautiful.

As materialistic sciences put right the outward show, Islamic sciences rectify the inner soul. It is agreed upon that outward show cannot substitute for inner worth, because former fades away while later lasts long. Physical beauty succumbs to age and if age factor maintained no one escapes death which disfigures all the beauties. It is only beauty of the character which is timeless as even death cannot destroy it. A Hadith narrates:

تحشرون کما تموتون وتموتون کما تحیون

> "Surely, you would be resurrected the same way you die and you would die the same way you spend your life".

Today's generation is much too busy in preening. What is the use of grooming something which disfigures so

quickly? How many times they will tidy up something which is to be shabby finally. They should focus on instead what lasts forever for if once groomed, that is character and soul. Physical beauty brings on problems in the world while the beauty of character earns reputation.

Prophet Yousuf (pbuh) was dropped in a well, sold in Egyptian market then imprisoned. All this was caused by physical beauty, but when it came to take the charge of governance, it was the character that worked. Prophet Yousuf (pbuh) did not say asking the authority that he was surpassingly beautiful, but he said that he was good at safekeeping and had required knowledge, so he should be appointed to supervise the treasures of the land. Messengers came to groom character not to get appearance tidy and clean.

ان الله لا ینظر الی صورکم و اموالکم ولکن الله ینظر الی قلوبکم واعمالکم

> "Allah Almighty does not look at your faces and wealth but He looks at your hearts and actions".

Allah sees only how sincere and pious you are not how beautiful or wealthy. The standard there is only character, nothing else at all. Therefore, messengers (pbuh) take care of the beauty of character while those who are fond of outward beauty regard spectacular magnificence of wealth and status.

Bilal (ra), the Companion was a black Ethiopian. Umar (ra) used to address him as 'my lord' and he was revered by other Companions of the prophet (pbuh). He had the character power in him at its best. Imam Abu Hanifah would praise Ata bin Rabah and say, 'I never saw a person

better than him.' This praise does not go to his appearance, as he was black but to his character and inner worth and the charismatic charm. Character is shaped out of two elements; power of knowledge and power of morals, which lets humans surpass other creatures, be close to Allah and receive the title of the Divine deputies. Appearance too is maintained with two things, wealth and ignorance.

Islamic Seminaries Build Character

These seminaries are to develop the two: knowledge and morals. If they do not exist then humanity will become extinct. With the budget of billions, colleges and universities give little attention to the essence of humanity and are mainly focused on outward excellence. But in these dilapidated buildings called Madrasa and Khanqah, true essence of humanity is taught by following the footsteps of prophet (pbuh). Here they teach the art of being content even though lacking in basic amenities.

Teachers here get meager salaries, but are still happy and content busy in service. It is the Divine teachings and prophetic traditions that keep them happy, whereas we see people with all kinds of luxuries lacking contentment and living in stress.

So the abundance of wealth is not a boon; when it comes, it creates problems and when it goes, leaves misery behind. It is the faith and the Divine knowledge with prophetic life style that makes life peaceful. If we take care about character, everything will fall in place in both, this world as well as the hereafter.

In conclusion, humans had supremacy over other creatures and got appointed as the Divine deputies on the basis of adequate knowledge and sound understanding.

So we should cherish this honour conferred on us by the Most Gracious Lord Almighty and try our best to live up to the required standard. May Allah make it easy for us to harmonize our practice with the Divine knowledge.

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About the Author

Hakeem ul Islam Hazrat Maulana Mohammad Tayyab is the one who made what Darul Uloom Deoband is now. His efforts brought Darul Uloom Deoband on the peak of fame and opulence, during his rectory throughout the Islamic world Darul Uloom Deoband became to be acknowledged as the al-Azhar of Asia. He traveled most of Asia, Europe, America, Middle East and Africa to introduce Darul Uloom Deoband and its services. His services to Islam and Muslims were recognized by the several Muslim leaders in the Islamic world, King of Hejaz honored him and Sultan of Ottoman Empire revered him. Muslims of Indian subcontinent remember Hazrat Maulana Mohammad Tayyab as 'Second Architect' (Ma'mar e thani) of Darul Uloom Deoband. He was appointed the Rector of Darul Uloom only in his 30s by his teacher, mentor and Darul Uloom's guardian Imam al-Mujaddid Hakimul Ummat Ashraf 'Ali Thanwi, and remained on the post for 55 years as a longest serving rector of Darul Uloom till now. Outstanding orator, highly academic, spiritual and the most important-the 'Interpreter' of the sciences of his grandfather Hujjat al Islam al-Imam Mohammad Qasim Nanawtawi (Shaarh Ulum e Qasimi); when passed away in the age of 88 in 1403A.H./1983CE, two years before his death he organized Darul Uloom's grand centenary celebration and on his call 2 million Muslims gathered in the small town of Deoband (which had less then 30,000 entire population) with more than three dozen Muslim government dignitaries.

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